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THE

113.

Priests and Professors

# CATECHISME

For them to try their Spirits ;

W H E T H E R

It be after the Doctrine of Godliness ;  
or after the Traditions of men, which  
are vainly put up in their Fleshly minds.

A N D

That they may see themselves, and all  
People may see them, to be both one  
of the power and true Forme of  
G O D L I N E S S E.

By G. FOX



L O N D O N,

Printed for Giles Calvert, at the Black Spread-Eagle,  
near the VWest end of Pauls Church, 1657.

B. H.

THE UNIVERSITY OF CHICAGO  
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It has been determined that the  
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1. The History of the  
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 2. The History of the  
 University of Chicago

Purchased on the Kenneth C.  
 Hogate Acquisitions Fund




**H**ear o Nations, listen o ye people, the Lord hath shined forth in his brightness, from the glorious throne of righteousness; and his Eternal will hath be revealed, and his everlasting Counsel hath be made manifest unto us, who have waited upon him, and beleaved in him, (who is the Light of the world, and hath lightned every one that cometh into the world,) who saith, he that followeth me, shall not walk in darkness, but have the light of life; we know we are of God; and the whole world lies in wickedness; and we bear not witness of our selves; but the Father and the Son, and the Spirit of truth, and that of God in every ones Conscience shall bear witness unto us, in the day of the Lord, we have seen the desire of our souls, and are satisfied in him, whom we have seen, tasted, and beleaved in; who is Eternal life, which is seen felt and enjoyed by us who have beleaved in his Name; and there is no other name under Heaven, by which Salvation is witnessed, nor Remission of sins, Preached in any other name, but the Name of Iesus; who is the Light of the world, and the Life of men, and his Name is a Mystery, and beleaving in his Name is a Mystery, which Mystery is held in a pure Conscience; which till Christ the Light be owned, and the measure of Light received in the Conscience, the Conscience is not pure, nor is the Mystery of faith known, nor is the understanding Light but darkness, and from the darkness men speak; yea out of thicke darkness, men of the world, Teachers and Professors speak of the Name of Iesus, but know it not; and how shall they but judge in the dark, and utter things they know not, when they are so far from owning the Light of Christ the Son of God, in their Consciences, which gives the knowledge of God, and reveals his glory, without which none knows any thing, but naturally as brut Beasts, and in this they corrupt themselves; for as the Light of Christ is not owned in the heart, the heart must needs be dark, and the understanding dark, and the heart deceitfull, when that is not loved and received in the heart, which should make manifest the deceit of the heart; and as Christ the Light, whose word is spoken near to them that hear it, whose ear is open, and it discerns the heart, and judges the deceit in the heart, and divides between the pretious and the vile, in the heart; oh how blind is the world, how stupid and sottish, how slow of heart to beleave that which the Scriptures declares of, yea Teachers and Professors, that they are so far from receiving this the Scripture speaks of, which should give the knowledge of God, and make manifest evil, that they oppose as the lowest and the poorest thing in the world, and the greatest error, and calls it naturall, and dim, and oppose with all their strength; hear oh ye deaf and ye slow of heart to believe, is not that naturall Light, which is beheld with the naturall eye; is not that the natural word which is heard with the natural ear? and is not that wisdom? which is below, which is understood by the natural man, and his understanding? and do not you manifest your selves? ye Priests and Professors, to be natural men that understand not the things of God,



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For how should you, when you oppose with all your strength, that which gives the knowledge of God, of good, of truth, of Righteousness, of Equity? is not that which shews evil good? is not this of God? is not that which shews the Carnal mind and the Carnal thought in the heart, is not this Spiritual? if it be not, then Sathan is divided against Sathan; is not corruption in the heart of man, and is not that incorrupt; and is not this that which shows it, and bears witness, and speaks and declares against it in the heart; and is not the incorruptible word known in the heart, and no way else? o foolish people, and unwise, when will ye cease, to strive against the Lord, and when will ye cease to pervert the way of truth, and cease striving with the Almighty? is not the day Star arisen in the hearts of them who have beleaved in the Light? and are not you seen, who are in the gainsaying, though you digge deep to hide your Counsel from the Lord, and twine every way to keep people in b'indness; is not he near who hath justified us, and hath rent the vaile from off the heart? Now ye are seen and the Nations are seen, who hath the vaile and the covering upon their hearts: which God will rent; and all you will be ashamed of your nakedness, Leas, and uncomliness, which you have delighted in? And therefore we seeing you lie in opposition, cannot but call to you, and declare unto, and show unto you your ignorance, and lay open your deceit, that no longer Sathans Kingdom may stand whole, but may be broken by him who rides on in Righteousness, and hath a Sword and a Bowe in his hand, to cut down, slay and destroy all that which opposes him, and that takes part with the Prince of darkness; And your Literal Teachers, and Professors, your Pavilion is seen to be compassed about with darkness; and your Tabernacle stand in the Land of Ignorance where Righteousness, Innocency, and true wisdom hath no place; therefore stand up for your God, and come forth and answer this; and lay aside your Carnal weapons, and your Prisons, and your bayling, and beating, and envy; all you Teachers and Professors manifest your knowledge and your wisdom, in the things of God, in answering these profitable questions, according to the Scripture, which you say is your Rule; and if you cannot answer them; but you must confess the Light, which you have so much opposed? then sit down, and be silent, and never oppose the way of the Lord, least you have your Reward among those that speak hard speeches, and speak evill of those things they know not, and confess that truth is above you; and the children of Light do not oppose, least you be condemned, and shut up in the dark pit of everlasting wrath and condemnation from the presence of God and all the Saints in Light for ever; for every tongue that speaks against him will be condemned; and put all to silence, and stop all mouths, and silence all flesh, for his glory he will not give to another; So Read this after written, and if you see your Ignorance, be silent, and become fools that so you may be wise; And learn of him who is the true Light Christ, who leads all who follow him into the treasure-house of wisdom; but all that follow not him, he seals them up in Ignorance, and blackness and darkness, for confusion, and destruction for ever.

F. H.

P R O



# PROFESSORS CATECHISME.

**C**ome you un-Christians, let us talk with you, who profess that Christ *Abraham* saw, and *Moses* wrote of, and said God would raise up, whom the people should hear in all things; he that would not hear that Prophet, should be cut off. And come you Professors, which profess the Apostles words that witnessed this, Christ to be come, and hear this Christ which you profess and talk off, vvhich the holy Prophets of God did give Testimony of, and you that do profess this Christ which they have spoken of, you professing their words that speak of him, but deny his Light, which lighteth every man that cometh into this world; do not you here Professors deny the very Christ, that *John* bare Testimony of, the true Light which lighteth every man that cometh into the world, him by whom it was made, that all men through him might beleeve? Well come Professors, we will go further with you? you profess he is come, do you hear him in in all things? Him whom *John* spake of and *Moses*; who was the true Light that lighteth every man that cometh into the world. *John* the *Elias* sent before, whom they did what they list withall, and *Moses* said, every one that would not hear this Prophet, should be cut off from among the people; mark do you hear this Prophet, or do you hear the Hireling that flies, because he is an Hireling? Do you not hear such that go in *Cains* way, and *Balaams* way, that Divine for money, and seek for their gain from their quarter, and bear Rule by their means, which the Prophets of God bear witness against, that shewed the coming of Christ? Is Christ come in the flesh do you say? He saith, learn of me, do you learn of him? Do you obey his command? Come let us reason together; this is my beloved Son, saith God, hear you him; do you obey this command of God to hear his Son? who saith, I am the way, I am the truth, I am the life; and no man cometh unto the Father but by me: who lighteth every man that cometh into the world; that all men through him might beleeve; and saith, beleeve in the Light? Do you beleeve in the Light, which lighteth every man that cometh into the world? marke, who beleeveth in the Light, comes to be a Child of Light, and sees Christ the Light, the way, the everlasting Priesthood, the everlasting Covenant of Light; the first Priesthood that takes tithes in the Synagogues, is not the way, nor they that are made Ministers by the will of man, is not the way, that denyes perfection: And have not they that have denyed perfection, denyed the Ministry of God, and denyed themselves for receiving any gifts from him? Are not the Ministers of God them that receive their gifts from him that ascen-

ded on high, for the perfecting of the Saints, and for the work of their Ministry? And what do you deny perfection and perfecting, and that which is perfect? Have you not here denied the Ministers work, which is for the perfecting of the Saints? And is not the other Ministry, which is not for the perfecting of the Saints, blind guides? and do not they lead into the Ditch? Come let us further reason together: What is it that must give the Light of the knowledge of the glory of God? must it not be the Light that shines in the heart, which must give the Light of the knowledge of the glory of God, in the Face of Jesus Christ? Can any thing give the Light of the knowledge of the glory of God, in the Face of Jesus Christ? Can any thing give the Light of the knowledge of the glory of God, but the Light that shines in the heart? And if any other knowledge be given, which is not the Light, that shines in the heart, is not that the knowledge that men know naturally, and what they know, they know naturally, as *Jude* speaks of? Is there any thing reprov'd but with that which makes it Manifest? Doth any thing make Manifest but the Light? Come let us reason, and had not many the Scriptures yet haled out of the Synagogues, what think you of them? and put in the Stocks, and Whipt such that did beleve in the Light, which *Iohn* came to bear witness of, which enlightneth every man that cometh into the world. Was not *Iohn* the highest Prophet born of a woman? And what do you beleve now you Professors that profess Christ, and do not beleve in the Light which lighteth every man that cometh into the world, which do hale out of the Synagogues now, and before Magistrates and Rulers, and your Teachers have got up into the chiefest place in the Synagogues, in the Pharisees Steps, and cry, take them away that are moved to come into your Synagogues to speak; so many are knockt down, haled out of the Synagogues, and before Magistrates, and cast into Prison: What do you differ herein from the Jews, which did not beleve in the Light which lighteth every man that cometh into the world, yet beleved the Messiah was to come? What do you think of them that called *Iohn* a Devil, that bare witness of the Light which lighteth every man that cometh into the world, and Christ the Prince of Devils? And what do you think of them now that call them that witness *Johns* Doctrins, and Christs Doctrine, now to be of the Devil? and witness the true Light which lighteth every man that cometh into the world? and such as testifie against the world, that their works be evil, which them the world doth hate, Stone, Stock, Whip, Reproach, Scorn; and the Streets, and Towns, and Villages declare the names they call them; they need not be declared, who witness the Light which lighteth every man that cometh into the world, and persecuted by them that do profess Christ is come, because the Apostle witnessed he was come. And what do you think of the Jews that had *Moses* words, and the Prophets words, that spoke of Christ that was to come, and the Virgin that should have a Child,

but



but when he was come they that had the words, but not in *Moses* and the Prophets life, stood against him who was the Light that *John* bare Testimony of that lighteth every man that cometh into the world? every man, marke. And what do you think of these new Priests, Teachers, and Professors, that call the Light that lighteth every man that cometh into the world, a natural Light, which *John* said by him the world was made, and this life was the Light of men, was mans life? if this Light, by which the world was made, which lighteth every man that cometh into the world, be a natural Light, or a created Light; you Professors that say so let us see your Spiritual Light. And whether they that say this is a natural Light, by which the world was made, which lighteth every man that cometh into the world, which Light is the life of men, whether they that say so be not blind, and speak against Christ, the Light, the way, the truth, the life? For *John* said, he was the true light, which lighteth every man that cometh into the world, which Light was the life of men; man being dead, and Christ said, who came to fulfil *Iohns* word that he was the Light, and the life, and the way; and no man came to the Father but by him. And was there not many that searched the Scriptures, that testified of Christ, but they would not come to the Light which was the life of men, so would not come to him that they might have life; for had they not the life, that come to him who is the life, and have not they the Scripture both that have the life? were they not blind that did not see this? But what do you think of them that do not own the true Light that lighteth every man that cometh into the world? and that searching the Scriptures, that testify of Christ, and will not come to the Light, which lighteth every man that cometh into the world? that they might have life, which Light is the life of men; and he that hath him, hath life, which lighteth every man that cometh into the world, and he that hath not the Son of God, hath not life? and he that heareth the Light, which he is enlightened withall heareth the Light which lighteth every man that cometh into the world? and here the Son of God comes to be revealed; and he that heareth not the light, heareth not Christ; and he that beleeveeth not in the Light which lighteth every man that cometh into the world, beleeveeth not in Christ, but abides in Condemnation without the dore; for is not the Light, the dore? and he that doth not come to the Light, doth he come to the dore, the way to the Father? doth he knock that is not come to the Light for the Porter to open to him, that he may come to go in, and out, and finde Pasture and Life? doth any one come to the Vine, but who comes to the Light? Doth any bring forth fruit unto God, but who comes to the Light? or any ones deeds wrought in God, but who are in the Light? is there any justification but the Light or any condemnation but the Light? Do any become the Children of Light but who beleeve in it? Do any know the Gospel but such who beleeve in the Light? Or do any know the Cross of Christ, but who



who do beleeve in the Light? have not men a hope, and a beleeve, and profess the Scripture, but do not beleeve in the Light which lighteth every man that cometh into the world, him by whom it was made, who is the Salvation unto the ends of the Earth? Now is not their beleeve false, that beleeve not in the Light which lighteth every man that cometh into the world, him by whom it was made? and shall not their hope perish, that beleeve not in the Light which lighteth every man that cometh into the world? Or do any see the hope which is Christ, the Light, the way, the truth, the life, but such who beleeve in the Light, and own it which they be enlightened withall? and doth not this Light shine in the heart, which must give the Light of the knowledge, of the glory of God, in the Face of Jesus Christ? marke, in the Face of Christ from whence it comes; Do any see his face but those that beleeve in the Light which from him doth come, by whom the world was made? and so you that have called the Light, by which all things were made and created, which lighteth every man that cometh into the world, which is the life of man, a natural Light; you that have said so, declare your spiritual Light, and let it come abroad in the world: You that call this a natural and created Light, which lighteth every man that cometh into the world; are not you the natural men, that cannot receive the things of God? and you them that have Light shining in darkness, but darkness cannot comprehend it? And what is your Armor if the Light be not, which enlighteneth every man that cometh into the world? if you have any other Armor, add not this Light; is it not the Armor that *Goliath* had, the uncircumcised *Philistim*? And if Christ be the power of God, and the Gospel be the power of God, and the Light of this Gospel being hid from them, which the God of the world hath blinded the eye? what Light own you, or Gospel that own not this Light, which cometh from Christ the power of God? and if you have another Gospel or Light then the power of God which is Christ, declare it. And do any see and own the Kingdom of God, and the image of the Father, but who owneth the Light which lighteth every man that cometh into the world? Are not you that do not beleeve in the Light that lighteth every man that cometh into the world, them whom the God of the world hath blinded, that the light of the glorious Gospel you do not see, who is the Salvation unto the ends of the Earth? and say ye, we do not see the Light, which doth enlighten every man that cometh into the world, do think the Elect and Beleevers are enlightened; what do you think is the condemnation then of the un-beleevers? is not he enlightened that he might beleeve in the light, & is not he condemned, because he doth not believe in the Light? And are not you here blinded that do not see Christ words, the Light which the un-beleevers nor beleeving in, it is condemned with the light which the Beleever beleeve in, and becomes a Child of Light? Do any while they say they do beleeve, and yet abide in darkness, beleeve, seeing that Christ saith, he that beleeve in the Light, shall not abide to darkness?



Professors Catechismo.

is not this the true beleeft, that whosoever beleeves in the Light shall not abide in darkness? marke, shall not abide there; Now you that say, you do beleeve, and yet abide in darkness, is not your beleeft here false, and to be questioned, not to be according to Christs words, or his promise, who saith, whosoever beleeveth, shall not abide in darkness, but shall have the Light of life. Again the Spirit, that saith Christ doth not enlighten every man that cometh into world, when as the Spirit that gave forth Scripture, saith he, did and bore witness, to that Light, which doth enlighten every man that come into the world; now is not this Spirit tried, that saith he doth not, when the Spirit that gave forth Scripture saith he doth, to be contrary to the Spirit that gave forth Scripture? And then again, you that do not beleeve in the Light which lighteth every man that cometh into the world, who do give your meanings, private interpretations, and say the Scripture doth not mean as it speaks, do not you here shew a contrary Spirit then that was that did give forth Scripture, yea or nay? As for Example, *Moses* said, God would raise up a Prophet, him the people should hear; did not he mean as he spoke? the Prophet said, God would make an everlasting Covenant with his people; did not he mean as he spoke; what meanings will you give to this? The Prophet said, a Virgin should have a Child, and his Name should be called *Emanuel*; which by interpretation is, *God with us*; did not he mean as he spoke? You professors of the world say, that the Scripture doth not mean as it speaks. And the Prophet said, God gave him for a light to the Gentiles; if he did not mean as he spoke, how should the words be fulfilled? Come bring out your strong reasons, and the Apostle which witnessed Christs Resurrection, and that Christ was risen, and there was no Remission of sin, but by him; he was the everlasting offering, his blood cleansed from sin; saith in him, he was the Author of it; did not here the Apostle mean as he spoke? You that say, you must give another meaning to Scripture, are they not as they speak; you that do give other meanings, whether you be not them that have laid the Scripture waste, and make it of none effect? and whether the Scripture is not to be read, beleeved, fulfilled, and practized? that was the end of its giving forth. And if you say, the Prophets, Christ and the Apostles did not mean what they spoke, let us see some of your meanings, declare it and let us reason together, and how the Prophecies should be fulfilled, and Christs words should be fulfilled, if they did not mean as they spoke? Did not Christ say, *Jerusalem* should be trodden under foot, and the Temple thrown down; is it not so? Do you say, Christ did not mean as he spoke? Is not the Prophet raised up that *Moses* spake of, and the Prophets gave Testimony of according to the Councel of God, and yet you say, they did not mean as they spoke? If that the Scriptures do not mean as they spake, as you say, how was it fulfilled, that Christ came of the seed of *David*, according to Scripture? and how is it that he said, *Jerusalem* should be trodden under foot of the Gentiles, which thing is fulfilled? and he said, he should be delivered unto the

chief Priests, and be put to death; and did not this thing come to pass? Yet you say, the Scripture doth not mean as it speaks; and whether or not they are not in the error and deceivers, that pervert the Prophets words, Christs words, and the Apostles words, and teach this Doctrine, which say, Their words were not as they spoke, and they did not mean as they spoke: Repent and think not within your selves, it is enough to say you are Christians, but do works meet for repentance, that you may shew forth a Christian life, and give over your haling out of the Synagogues, and persecuting, prisoning, and beating them who be in the Christian life, people, and your Teachers; let your moderation appear to all men, for your immoderation hath already appeared to all men, and your un-Christian life. Doth the life of Christ hale out of the Synagogues, and knock down in them, and Whip, and stock, and throw stones, and pluck by the Hair of the head, and shed blood, and fill prisons? doth the spirit of Jesus lead to do this? Come let us try your spirits with Jesus spirit, and measure your spirits with Jesus spirit; and what spirit was that which stocks, prisoned, buffeted, and then cast into prison that gave forth Scriptures; who did fulfil Christs words, which said, they should be hated of all men for his sake, seeing that the spirit of Christ doth not lead to hale out of the Synagogues, to buffet, to pluck off the hair of the head, to draw the blood of people in the Synagogues, to stock them, and send them to prison: do you not see now with what spirit you are guided? or are you in the condition you know not what spirit you are of? is not your spirit here tried again, and wayes measured, and actions, and Fruits brought to Light? and what Religion is this that prisons; and doth the Actions before mentioned in the Synagogues, and stocks, and persecutes? where their appears so much moderation, intemperance, is this the Religion that is pure, that keeps unsported from the world? and how do you observe the command to receive strangers, when you put them out of your doors, out of the Synagogues, put them out of your Towns; do you not here manifest your spirit, and shew what it is? contrary to that which gave forth Scripture; and is not here the Scripture fulfilled, that Christs speaks of iniquity shall abound, and the coldness of the love? and is not such a one suitable to serve this people that is given to wine and covetousness, that will reach for Corn, and handfule of barley, is not such a one fit for this people? and not such a one that comes freely in the Name of the Lord, and doth freely give? is not a Hireling received before such a one, who will fly to a bigger maintenance, because he is an Hireling, and the Sheep are none of his? and is not such a one received that will Divine for money, who will go to bowles or pleasures with the people, and lightness, and wantonness, which the Lords Sons, and Daughters, and Servants testify against; is not such a one received before these before mentioned, which shall not profit the people at all, as saith the Lord, and are they not them that never heard a voice from God, them that God never sent yea or nay, and are they them which he sendeth, such as Ministers to the Spirit in prison, which of it reaps life Eternal?



ternal? And are not such as be born of the Flesh, them that do persecute these? And do not they that be born of the Flesh sow to it? Are they not such that are made by the will of man? And are not these them that are given to pleasures, and covetousness, and lightness, and such as be found out of the Prophets of God's steps, and Christ's and the Apostles steps with their Spirit judged, proved, and tryed to be contrary in the Spirit of Error? And the day is come and coming, that who be out of the life that gave forth Scriptures are manifest; and doth not the immoderate State now shew it self, and the profession without the possession, of what man doth profess now shew it self? and doth not the Worship to be in the will, now shew it self, which is but Brittle and changeable, in strife, and not in the Spirit which doth not change? and doth not the humility now shew it self that is feigned? when it is tryed envy appears. And doth not the end of your praying shew, that is but the lips, and the heart afar off, to be but as the Pharisees was, and your fasting, who are full of madness, and fury against the life, the substance of Christ Jesus? Where he is manifest? how much wrath, folly, wickedness, rage, and scorning appears? Doth not this make your Religion you profess sink? and shame your Profession, Teachers and Government both; doth not here want the shamesfacedness? Was there ever more pleasures then is now? was the hearts of people ever stole more after vanities, toys, and babbles the lusts, and fashions of the world? and doe not these Fruits and Actions lead people to the forgetting of God? As the Jews while they were looking for a *Messiah* to come in glory, put him to death when he was come among them; now, what do you that are looking for Christ to come to Reign, and where he is come cast him into Prison, and not suffer him to Reign? being such as are blind, beleeving not in the Light which lighteth every man that cometh into the world; though you have the Scriptures that speak of a Christ come, as the Jews had the Prophets words that spake of a Christ that was to come; and now here again, how do your Spirits differ from the Jews Spirit? Come and lay away your hailing out of Synagogues, and casting into dungeons, holes, Prisons, and lay away your plucking men by the hair of the head, and shedding their blood, and beating them with your Bibles and Cudgels, and setting them in the Stocks, and Whipping them; let your moderation appear to all men, and come to know the spiritual warfare, and warre with the spiritual Weapons, and then you will come to be more like a Christians life; for you that follow these things before mentioned, you have brought your names upon record, and make them to sink among them that live in the Christian life in ages to come, and your Religion will not defend it self without a Prison, a Cudgel, or pair of Stocks, and knock men down with fists, and Books, and Cudgels, what a Savior is this? Did you ever read of any of the Saints, the Christians did use your Weapons, or go in your steps? God will strike paleness among you, all your Beauty shall fade like a Flower; and do not these Actions deface your Beauty? I am weary saith the Lord, I will ease me of mine

Adversaries, that which is contrary to the Light, and believes not in the Light, believes not in his Son, is the Adversary of God: And is not this he that sows to the flesh, that is born of the Flesh, him that cries altogether against perfection? and one may reap their corruption in every one of their Fields; but the Minister, of the Spirit which of it are born which ministers to the Spirit, the work of their Ministry is for the perfecting of the Saints; till they all come into the unity unto a perfect man: Where will the ungodly appear that doth not own the Light? Come you Teachers and Professors of the word, who say that the four Books, *Matthew, Marke, Luke, and John* is the Gospel, when the Ministers of Christ said the Gospel was the power of God; what is here another Gospel? is there two? And what was that Gospel which was Preached to *Abraham* before the four Books were written? and what is the power of God? And again, you that say the Scripture is the foundation; what is he by whom the world was made? and what is that which gave forth Scripture? and what were they that had Scripture, but were against the Foundation? And again, you that say the Scripture is the ground of your faith, and the foundation of it; what condition were they in that had the Scripture, your foundation ground and Author, and yet knew not the Author (Christ) of the faith? is there another Author besides Christ; that is able to make wise unto Salvation through faith in Christ, for from them that were in the Faith it was given forth. And again, you that say the writings, the Scriptures is the word; was there not a word before the Scriptures were written, by which all things were made, and before those words were declared forth? and shall writings endure for ever? the word endures for ever; shall not writings turn to dust? and do they not turn to dust? the word that spoke forth the words, the word shall be fulfilled, and all that is written of him. And what condition were they in that had the writings of the Prophets and *Moses*, but the word they stood a witness against? so now you that call the writings the word, do you see him by whom the world was made, whose Name is called the word of God? do you see the word that became Flesh? which word is as a fire, and puts the fire in the Earth: now many had the writings, but to this word were Enemies; now do not say, we deny Scriptures; for the Scriptures we own, declared forth from the Spirit, and see and know they must be fulfilled, and the Scripture cannot be broken, and know they must be fulfilled every word of them, which was declared forth from the word: but you, while you have called the writings the word, and looked at them to be the word, and trusted in that, you have mist the word, as the *Jews* did, and persecuted the word, and stands against the word it self, which the Scripture speaks of, and so searcheth the Scripture which testifies of the word, but come not to the word, and search the Scripture which testifies of Light, but will not come to the Light that lighteth every man that cometh into the world, as the *Jews* searched the Scripture who had the command which testified of Christ, but they to him would not come, that they might have



have life, who was the life. They that had the Scriptures, but not the Spirit that gave them forth, come not to the life, the end of the Prophets and Moses; and herein what differ you from the Jews, who were searching the Scriptures? in them they thought to have life, and would not come to the Christ the Light and life, as you now search the writings, and call them the word, and will not come to Christ the word which endures for ever, which writings doth not, but he comes to fulfil that which is written of him. Again, how do you sing with the Spirit, who sing in forme others conditions turned into meter prepared to your hand? cannot Drunkards and Prophan Persons, and they that live in all manner of wickedness, come to this Fellowship with you, to sing with you; what differs your singing from the world in this? and how are you like the Saints in this? Did that Spirit that confessed Christ come into the Flesh, hold up the Temple and Synagogues that took the Tithes of the people? Or did the Spirit that witnessed Christ come in the Flesh, witness against that Priesthood or against those things? And are not such as are Christians, such that witness the Law of God written in their hearts? and such see the Jews and the everlasting Covenant? and do not such come to see the Jews, whose Law was written in Table of Stone, and the first Priesthood whose lips were to preserve knowledge? is that Priesthood changed, and that Covenant waxen old, and that command disannull'd, which that Priesthood had to take their Tithes? is not that Spirit now tryed that took the Tithes, and held up the Synagogues and Temple, and took the Tithes, and say, the Priests lips must preserve knowledge, by them that witness Christ come in the Flesh, the everlasting Priesthood, the unchangeable; him without Father or Mother beginning of dayes, or end of life, that remaines a Priest for ever after the Order of Melchisedek? And is not the Pope the Mother of all your observing of dayes, Saint dayes, as you call them? and is not he your example, and not the Scripture: neither the Apostles nor Christ; if you have an example for your Actions, and Fruits in the Scripture, produce it; if you have not acknowledge your root from whence they all come, from such as observe dayes of the Saints, but in that nature that kild them, and murdered them, and call many of their dayes by the name of their steeple House; whether all this is not to be judged and condemned, yea or nay? if you say yea; how is that it is suffered among you? and you cannot endure them that be in the Spirit, that gave forth Scripture should witness against it; for with the Spirit all these are to be judged, the Inchanter, the Observer of times is not to be hearkned to, by them who see times, and seasons in the Fathers hand who bear Fruit to him; and hereby is he glorified; and is this right the observing of the Saints days? can you this bear for not observing all your Saints days, whether these things do not stink among them that be in the Christians life? Whether now this observing of day, customs and fashions, which the Pope hath been the Mother of, hath not been the Priests Garments, and they have worn it? Whether now these observings and customs be not it that gives an ill Sa-



viour in the world? if the Prophets that were sent from God, did not mean as they spake, to declare judgement unto the people, how come they to be fulfilled? And what Scripture can you say is fulfilled as it is, when as you say it doth not mean as it speaks? And doth not the Scripture mean as it speaks, when Christ saith it cannot be broken? And what a Ministry must there be to fit a people that live in vanity? Was ever the Ministers of God made by his will, born of the Spirit, among the people received, or the Teachers that they received? and is not all in confusion among such that have the Scripture, and have not the Spirit that gave it forth, and is the Worship of God changed, yea or nay; and doth it runne into the observing of times, and inventions of men? Are such to be held up that are in the steps now as then that Christ cryed wo against? And are not such the blind guides that are stumbling in the dark? Have not you all people, Teachers and Professors, eaten and drank damnation to your selves, that are now disputing about the body of Christ, and do not discern it? Was not that the Devil that was disputing about the body of Moses with the Angel? And are not they that come to witness the body of Christ, come to know the mystery which is the end of all disputes? Do any know the Church, and that which makes free from the Law, but such who know the body of Christ? There is an Earthly body, and there is a Heavenly; is his body Earthly or Spiritual, yea or nay? and is the Earthly the mystery? Come answer again, you that say the Scripture doth not mean as it speaks; which Scripture saith, that Christ dyed and rose again, according to Scripture, and the same did descend into the lower parts of the Earth, the same did ascend; you that say, it doth not mean as it speaks, do not you deny his descention and ascension, and that Christ is risen according to Scripture? when as you say, the Scripture doth not mean as it speaks, do not you lay waste the Scripture here, and make an Idol of your meanings? and bring people to the same, and he that darkens the minds of people, and keeps them from plain Scripture, and the Light that gave it forth. Let us examine you, and answer that say it doth not mean as it speaks. Are not they carried away with a false Christ, that sayd he teacheth them to swear? All you Professors and Priests tell me, whereupon the Earth any of the Ministers of Christ, or Disciples, or Believers took Tithes or paid Tithes, but shewed the contrary disanulled the commandment, which the first Priesthood had to take Tithes; and were not the Ministers of Christ made by the will of God, who received their gifts from him who was ascended on high to teach people to live Godlily, and to deny all worldly lusts; and who is grown or got higher in the world, and lusts of it then the profest Teachers in our days? and is not the love of money the root of evil? marke, the root of it; and who is it that covers more after it and loves it, than the profest Teachers in our dayes? and is not the love of money the root of evil? marke, the root of it, and who is it that covers more after it then the Professors in our days? Are not they and those Teachers that have love to money? have not they

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the root of all evil? therefore are not these they that plead for the sin and evil so much in our dayes? and that the people cannot live holily, and cannot be free from sin, and so cannot be perfect while they live upon Earth; are not these them that have the root of all evil which have the love to money? Doth not the fat benefices, great Tithes and great gifts, and their seeking after Parsonages Preach this daily in our days, yea or nay? Answer this people and Priests. And are not these the Teachers before mentioned, which have this love, which is the root of all evil, them that are the cause of so many people to be haled out of the Synagogues, and Churches as they call them, and cast into prison, Dungeons holes and houses of correction and setting in the stocks, and whipping at stakes, for crying against them; and when some of these Teachers have stood by and said, pay them with unsavory words when they have been at the stake, and clapt their hands. Are these the Ministers that are in Christs Doctrine? let all people judge; and if this be a natural Light, which doth enlighten every man that cometh into the world, by which all things were made and created, in whom is Light, which Light is the life of men, which saith, glorifie me with the glory which I had with thee before the world began; if this be the natural Light, what is your Spiritual Light? and what is it you Preach? if this is the Light which you call natural, then what is your Spiritual Light? declare it, and whether this Light doth put you all in the natural state, that you cannot receive the things of God now, the Christ which is the Mystery, which lighteth every man that cometh into the world, which *John* a man sent from God came to bear witness, that all men through him might believe, who said he should increase, but he should decrease; whether any cometh to the increase of God, but he that cometh to this Light that lighteth every man that cometh into the world, or knoweth the increase of God? Whether a Minister of God is not to thy Riches, and the love of money, which is the root of evil? which who follow erre from the faith, pierce themselves through with many sorrows, nor some hurtful lusts; and such Teachers that will be rich, do not they fall into these noisome things, and snares which draw men into perdition and destruction? and is not here marks by which and with which you shall know the man of God from those Teachers, which have erred from the faith, and have the root of all evil and covet after riches? And again, are not such Professors and Teachers that are froward, soon angry, given to wine, strikers, given to filthy lucre, railing in their pulpits, who teach for filthy lucre sake, such as the Apostle saw then, that subverted whole houses? are not these them that be called evil beasts, slow bellyes, whose mouths must be stoppt, that hold not fast the wholesome words, which are contrary to *Titus Pauls* Son? & whether these before mentioned can speak the sound Doctrine that be in the noisome lusts? And whether these before mentioned, being seen in our dayes to be held up, which the Apostle in his dayes described? And whether all you be not carried away with darkness, which do not believe in the true Light which lighteth every man that



that cometh into the world? And whether all you be not carried away with a false Christ, which believe not in that Christ which lighteth every man that cometh into the world? How can all men watch if they have not a Light? and what is it that is given to every man severally according to his ability, and what is it that convinceth all of ungodly deeds, and what is that which reproves the unbeliever which the Believer believes in? And is it not such Teachers that hath the root of all evil, which is the love of money; are not these such that plead so much for their sin and imperfection, and doth possess all people with the same pleading and unbelief: to plead for sin and imperfection while they be upon Earth, and is not the seed sown from them, and out of them which have the root of all evils, which is the love of money? let the whole world answer if they have not this seed and this seeds-man: What was the first sin that was committed? was it not the children of Israels sin, in setting up their high places, according to the Heathen which they had not a command from God to do? And did not these Kings sin that held up these places which God had not commanded, and were they not all to be thrown down? that every one might serve the Lord, and his command obey? Was not all the perfection amongst them that was out of the life of the command of God? Did not the Sons of the Jews build up the Sepulchres of the Prophets which their Fathers had killed? Now what think you of those that build the Sepulchres of the Apostles, and of their Fathers that killed them? Is not persecution and envy Cains way? And what is the wisdom of the wise that God will confound? and the understanding of the prudent that God will bring to nought: where is that Centered in the man that gives him the knowledge of that wisdom which is from above? and whether have evil men this given to them, yea or nay? Shall every one give account of their words at the day of Judgement? Shall every one give account for their idle words, and hath, or doth not know them? And hath not men with the form of Godliness long ruled without the power? is not strife, and wrath, and brawling, and rayling, and backbiting the Fruits of it? And is not these Fruits seen in our days? Is there not a witness in every one of you that riseth up and tells you ye profess that you do not possess, and talks of the Saints words, but doth not live the Saints life? And is there not that in every one of you, which lets you see when you call upon God with your lips, and your hearts far off him? Was not these houses which some of you calls Temples, some calls Churches, some Steple houses, was not these houses built and ordained for the Papists which you call your Churches? And was not the persecution in ages past their beginning at the Steple houses, Synagogues, and Temples, in the days of *Queen Mary*? was it not then there? And was not the persecution in the days of the Jews, haling out of the Synagogue? See is not this the Generation that Christ spoke of that should haling out of the Synagogue and persecute, which hath shed all the blood from Righteous *Abel* who sae is it? but God accepteth not of their Sacrifices, but



but Righteous *Abels* sacrifice God doth accept, and likewise all that be in the faith, and are not they that hold up these persecuting places, and pretend a Worship and a sacrifice; but doth it not shew that it is unrighteous where there is persecution, and seeks to sacrifice the Saints? And is not that the Antichrist, which standeth against the Light which lighteth every man that cometh into the world? and is every man enlightened that cometh into the world? and do you believe in Christ the Light, because that you be enlightened with the Light that lighteth every man that cometh into the world? or because the Scripture declares it? and if you do believe because the Letter declares it; what difference is there between your belief and the Pharisees, who believed a *Messiah* was to come, but did not believe in him when he was come? Is every man to believe because he is enlightened? and is every man condemned because doth not believe in the Light? and is the Light his condemnation, yea or nay? Were not the *Jews* to separate themselves from the Heathen that knew not God? were they not to separate from their god, and their Worship, and their high places? and were they to set up any place, but what God had commanded them?

Did the Apostles, and Disciples, and the Believers which believed in Christ the Second Priesthood, did they go into the Synagogues and joync with the first Priesthood that held up the Temple? did they go and joync with them and their Worship, yea or nay? Or did they separate from them and meet together in other places, as they were moved? or did they go into the Synagogue and Temple to the first Priesthood, which held up the first Covenant and Ordinances which were taught the people, (them Christ blotted out) (though they were commanded) to bring people off from the first Priesthood and Temple? And were not these then persecuted, haled, and imprisoned, stocked, and whipped, for denying the Synagogue and Temple, and Priesthood that held them up, and the first Covenant, and witnessing Christ, the second Covenant, the everlasting Priesthood, and for denying their Worship at *Jerusalem*, and for Worshipping God in Spirit and in Truth? Did not these suffer that stood in this Doctrine and in this Faith? is God worshipped any other wayes but in Spirit and in Truth? is any other Worship accepted but the Worship which is in Spirit and in Truth? now do any Worship God in Truth, but such as are out of sin, in that which the Devil abide not in? Did he abide in the Truth: is not that the Truth which he did not abide in, but is out of that God is Worshipped in, and in Spirit? Can any Worship God in Truth that be out of Truth? and are not all the Worships that be out of Truth as the Devil is? Are not all the Temple-Worshippers, Synagogue-Priests that take Tithes, that have their Ordinances? Are not these old things to be done away, yea or nay?

And are they to mind these old things that be in the new? Doth not the true Worshippers Worship God in Spirit and in Truth? and not at *Jerusalem* or any other outward place where men ought to Worship in the old time;

time : Doth any see the new things while they live in the old things; and the old things are to pass away before all become new ; and yet the old things are standing amongst them that be in the old. Were not the Persecutors ever blinde ? and doth not he want the light that is blinde ? And doth not he stand against the Light, when he is told of it, & dares not trust it ? And were not ever Persecutors out of Truth ? The smoak out of the bottomless pit appears since the dayes of the Apostles ; marke, since the dayes of the Apostles, which hath darkned the Sun and the Air by reason of the smoak: and what are those Locusts that come out of the smoak since the Apostles time ? And what is that which is now ruling amongst you ? is not this smoak and these Locusts which hath darkned the Air and the Sun, by reason of the smoak of the pit : And hath not the beast risen out of the Earth since the Apostles, which hath gotten the power of the Dragon, and hath got a great Authority ? is this the higher power to which the soul must be subject ?

Come answer ye Priests and Learned men, and let us see what rules and hath Dominion amongst you; and what is the Worship of the Dragon which gave his power to the Beast, and the worship of the Beast, which they that Worship him crye, Who is able to make warre with him ? whether this be not a high Authority and Power. But is there not a power above this ? And whether all that do set up any thing to Worship and compel others to bow down to it by a Law, and if they will not bow down to it, make them suffer by their Law, whether this is not Limiting the Holy one ? and is not this the Dragon ? is not this the Beast that hath power from the Dragon, which makes his warre against the Lamb in his Saints ? And whether it be not the Light that enlighteneth every one that cometh into the world, that discerneth the Dragon, and the Beast, and the power that binds him ?

And whether they that worship the Beast shall have rest day or night ? And whether or no they be not out of the Truth, and the Spirit in which God is Worshipped ? Again, have you the Spirit that gave forth Scriptures ? and are you in the Truth the Devil abode not in ? Is any here but who are out of the Divels power ? And what is the Sea and the Earth that the second Beast rose out of, which deceiveth them that dwell upon the Earth, by reason of the power he hath to do miracles, and all that dwell upon the Earth do Worship the beast, whose names are not written in the Book of Life. Are you not all now Worshipping the Beast, who see not your names written in the Book of Life ? and hath not this Worship been since the Apostles among you in this Generation and age where it is now found ? What is this *Babylon* which is the habitation of Devils, the Divels habitation, and where every unclean Spirit holds, and the Cage of every hateful Bird ? Have not all Nations drunk of the Wine of the fornication, and Kings of the Earth committed fornication with her ? And if all Nations have drunk of this Cup, of this Fornication, of this Woman, what is she ? and what is the Cup ye have drunk ? hath not this Nation also drunken of this Cup ?

Come



Come answer ye Priests which say ye are Learned men, that must open the Scriptures, let us ask you now, and be not ashamed to answer; and let us see what cup it is you drink, whether or no the Dragons power be not to persecute, and the Woman's power, and the Beasts power be not to persecute? and whether or no this hath not been seen in this Nation? Whether or no dare you say that the Lambs power doth persecute? And whether or no every one have drunk of the cup of fornication? and are they not crying alas for which they have drunk? And whether or no they are not scorched with vehement heat: and that the Plagues are not now falling upon them that worship the Beast and the Dragon, and are drinking the cup of Fornication? And whether now many of them be not gnawing their tongues for pain, because of the Plagues and vengeance? seeing the blood of the Prophets & the Saints, & all that were slain upon Earth, Mark, is found in her that hath the cup of Fornication which sits upon the Beast, and the Beasts power from the Dragon, which Beast rose out of the Earth and the Sea.

Whether or no all they which are now persecuting, Prisoning, drinking the blood, and shedding the blood of the Saints, Prisoning to death, knocking down in the Synagogues and in their Steeple-houses, shedding their blood there: Whether these do not drink the cup of Fornication that drink the blood of the Saints? And whether many are not almost drunk in this age?

And is not that the power of the Dragon, Woman, and Beast, and not of Christ? (Mark) The Dragon he was to be Worshipped, he makes warre against the Saints; the Beast he was to be Worshipped, and who is able to make warre with him? And all that dwell upon the Earth do Worship him, whose names are not written in the Book of Life. The Mother of all the Harlots sits upon the Beast, in whom all the blood of the Saints that hath been shed upon the Earth, hath been found in the Mother of Harlots.

Now you that be harlotted, is not she your Mother that sits upon the Beast? and is not she her that is Harlotted out of the Life that gave forth Scriptures? and do not you drink her cup of Fornication? and Harlots and Fornication is not this it which doth corrupt the Earth?

And what is the great City which is the Woman that Reigns over the Kings of the Earth, this fenced walled place? Is it now standing, or is it ended? or is he come who rules the Nations with a rod of Iron? or is not this risen since the Apostles? and hath it not Reigned till this day? and will not God rule the Nations with a Rod of Iron, you that say all power is of God? which is the power of evil which must be delivered from that *Habakkuk* speaks of. Was that the Higher power which the Children of Israel were oppressed withal? or was it the Higher power that brought them from under the oppression, and overthrew *Pharaoh*?

The Apostle tells the Saints that in times past they were in darkness, under the power of the Prince of the Air, which ruled in the Children

of disobedience ; is not that the power, the Prince of the Air , which is the Devil who abode not in the Truth ? and doth not he rule in the disobedient ? and are not all that are disobedient in him , and their souls not subject to the Higher power ? And is not this the power of evil, and of principalities , and powers of darknes , and spiritual wickednesses in high places ? which the Apostles ( who said, Let every soul be subject to the Higher power ) wrestled against.

*Christ Jesus* said the Kings of the Gentiles Reigned over them, and exercised Authority, and they that bear rule over them are called Gracious Lords ; but saith he, it shall not be so ; ( mark ) but let the greatest amongst you be as the least, and the chiefest as him that serveth ; and he asked a Question, whether is the greatest, he that serveth, or he that sitteth at the Table ? he asked this Question, that said, Let the greatest be as him that serveth : ( answer you me. ) This was spoken among them that had abided with *Christ* in his Temptation ; to whom he appointed a Kingdom, as his Father had appointed him.

Now a Querey among you ; this is a Querey to you ; have not you the Gentiles Lordships and their Authority exercised, such as Reign over you and bear rule , which you call Gracious Lords ? Is not this among you ? Let this Question be answered among you, from the Fruits that is among you, and shuffle not off and say, they break all Authority.

What is the usurped teaching of the Woman which usurpeth Authority, that must be silent ? seeing that the Sons and Daughters must prophesie , and that there was help Women Labourers in the Gospel, which was commended by the Apostle, which speaks of a Woman that should not usurpe over the man and teach, which he permitted not.

What is this Woman which hath thus usurped power , and this usurped Authority : seeing that the same Apostle saith, they that are led by the Spirit are not under the Law ; and the Law permits not a Woman to speak in the Church, but Learn in silence, and ask her Husband at home ; How is it with those Widows and Virgins which have not Husbands, which must not be suffered to speak according to you ? and what Husband have they to ask at home, and what is this Husband that must be asked at home, where is he ? and who is he ? And again , seeing many Women have Husbands unbelievers ; how must they ask them at home ? and seeing that many Women did Instruct the unbelievers, and the Believers were Labourers.

Let this Querey be answered: The Woman, the Authority, the Husband at home ; the Virgin and the Widow , what Husband had they to ask ? and how are they to Learn in silence ? Is there in silence any outward speech by an outward Husband ? Answer.

What is the Authority the Dragon gave to the Beast which the world Worshipped : and whether there was not a persecution ? if there was not a bowing to that Worship , and a submitting to that Authority ? And whether there was not Authority to throw the Beast into the fire that the world



world Worshipped, and tormented them that Worshipped him day and night? And whether or no the Saints were not in this Authority, who had their names written in the Book of Life, before the foundation of the world was? And whether or no this was not the Higher power? And whether these were not subject to the Higher power? And whether or no the Dragon, the Beast, the Woman that sits upon the Beast, these were not all Persecutors? And whether or no they are not all aged in one Authority and Power, and mind, against the Saints and the Lamb? And whether or no it is not all the Inventions of men and women upon the Earth, Inventing of the Saints words, and setting up that which they have Invented, and would have others to bow down to that, and set a time, a limit, an hour, and a glass? whether this be not a tying of people to times, and forms, and Worshipping images, and likenesses, and the Inventions of man and not God? and whether this be not the Beast? and is not this it which will appear well-favoured to people? seeing that people are kept from the Light, and have not attained to that by all this long Course of Preaching, that life I say that gave forth Scriptures.

*Saul* he had Authority from the Chief Priests to shut up in Prison such as professed Christ the second Priesthood; was not this Authority which was out of Truth, that persecutes now them that professed Christ the second Priesthood? (marke) he spake with Authority over all Mankind, and reached to the witness of God in all Mankind: The *Jews* had Authority, and the *Heathen* had Authority, who were out from the witness of God.

What Authority was this which turned against Christ? which turned against the Saints, which granted forth Authority to persecute, to hale out of Synagogues, and put into Prison? As for Example, Paul had Authority from the Chief Priests; mark, not from the common sort of men, but from the Chiefest of them, such as took *Tithes*; now their Authority proceeded against the Truth and the Saints that were in it, which believed in the Light which came from *Christ Jesus* the Truth, who spake as one having Authority, and would not give account of his Authority to the Chief Priests; therefore what Authority was that, which was out of the Light which doth enlighten every man that cometh into the world? And what Authority is that now, which doth stand against the Light which doth enlighten every man that cometh into the world? Answer: And whether or no it be not the same Authority now that stands against the Light? (the same as ever was,) as it is now in the transgression of the Light which is the Law? and saw not Christ the end of the Law? Answer now.

And it is said of *Christ Jesus*, he put down, (marke and take notice,) all rule, and all Authority and power, till he had put all his Enemies under his feet; mark, here is Authority; and is not this Authority which owneth not the Light wherewith Christ doth enlighten every man that cometh into

into the world withal? And must not that Authority be put down, and powers? are not these his Enemies, that own not his Light with which he enlighteneth every man that cometh into the world?

And have these not been setting of watchings and wards with Pikes; with Bills and Houlebarts, to catch the Lambs of Christ, which have been sent forth to reprove sin in the Gates of Cities, Markets, High-ways, and Countries, which have been taken up and Prisoned? hath not this been a manifestation that the Truth among you hath not Reigned, but the power of darkness? and now you are so shaken like a Leaf, that one crying against sin in the Markets, you are afraid of plots, and cry plots among you; doth not this shew that the fear of God is not among you, neither Priest nor people, that you are all so compassed with fear, that you are faine now to fly to the Mountains to cover you in this day of the Lord? have ye not now appeared to the day? and what is the Fruits of the profession, that ye have been onely talking, and are but talkers, that all of you want the Life which is now appeared? Is not all the crying forth strife and division, and destroying each other about Religion in the transgression? do not all feed upon dust that be in the transgression of the Life? what have you now to feed upon? is not that which is out of the Truth in the transgression? and so how can they or any that are there feed upon life? the Devil abode not in the Truth, but he fed upon dust; the Jews though they had the Law of God, yet they abode not in the Truth, they were out of it in the transgression.

The Christians now that have the Scripture Christs and the Apostles words, which be out of the Life that gave them forth, are not all these out of Unity? what do they feed upon now that have not the Life that gave forth the Scriptures, and are not in that, but are professing all the words, what do these feed upon? Answer in plainness; Can they feed upon Life that be out of the Life in the transgression? have they any thing but dust to feed upon, they that be in the transgression? are not these of the Devil the old Serpent, that goes upon his belly in the transgression, which is feeding upon dust? was not this the Murderer? and are not all that are in this image murderers? Answer ye Priests that have the Scriptures and not the Life, the Spirit of God that gave forth Scriptures as often they have declared; this is from the Children of Light which be in this Life, which the Scriptures was given forth from, which was before they were given forth, which gave them forth.

And are not all you which have your High places like *Ephraim* feeding upon wind? and so doth not he who goes to the High places, which feeds upon wind go from the Life, which would bring him to feed upon the Life, and upon the Bread which is from above? and hath not every one (a measure of the Light of Christ) which is upon the Earth? and hath not the grace of God appeared to every man which is upon the Earth, which teacheth his Saints to deny ungodliness and unrighteousness, and worldly



worldly lusts, and teacheth his Saints to live godly, soberly, and justly in this present evil world?

What shall be the condemnation of all that do not believe in the Light which doth condemn the world, which the Saints believe in and walk in? and what is this dust which is the Serpents Meat, which is in the transgression out of the Truth and abode not in it? if your eye be not so blinded that you cannot see your Meat, Give an answer. And whether Christ Jesus will nor do them Justice that cannot swear, that abide in his Doctrine who saith, Swear not at all, and without bowing the Hat? and whether they that will not do Justice without bowing the Hat, and swearing, be not out of Christs Doctrine, yea or nay? Answer Priests and Professors: Whether they differ any thing from Heathen that distinguish a power to be acted by, which differs from the power of Christ? Answer Professors.

You that say, Professors or Priests, that the Scriptures do not mean as they speak, did not all the Prophets of God show the coming of the just one *Christ Jesus*, and shewed his offering? and how that God would raise him up, whom God did raise up, of which all the true Apostles were witnesses that God had raised him up, which the Prophets shewed the coming of? that God would raise him up which the Apostles witnessed of that he was the Christ, that God had raised him up who was the Christ? Now if you say, the Scriptures do not mean as they speak; do not you go about to make all the Prophets of God false Prophets, false witnesses, and all the Apostles of *Christ Jesus* false Prophets, and false witnesses, who say, they do not mean as they speak when that they did speak Christ should come a Prophet, God would raise up? He came according as the Prophets spoke; the Apostles were witnesses of him, that that was the Christ that both dyed and rose again, according to the Scriptures: and the Scriptures cannot be broken.

Now ye say they do not mean as they speak; do not you go about here to break the Scriptures which cannot be broken? And are not *Moses* words and the Prophets words fulfilled concerning Christ? and if they be fulfilled, if you grant that they are fulfilled, then the Scriptures mean as they speak; and Christ is come according to the Prophecy: and you that say the holy Scriptures do not mean as they speak, how comes it to be fulfilled then? seeing it is fulfilled, witnessing all Prophets which shewed the coming of the just one; and witnesses the Apostles who were witnesses of him, who was the end of the Prophets, according to the Scriptures: And Christ dyed and rose again; and did not he say whom the Prophets witnessed of, that not one jot or tittle should pass away till all were fulfilled? And what do you say? doth it not mean as it speaks? do not these jots and tittles mean as they speak, and those other Scriptures? where is the wisdom of the wise? and where is the understanding of the prudent? is it not without the fulfilling of the Scriptures, being blind without that which fulfilleth the Scriptures, and so of them that give

give an interpretation, and so see not the fulfilling of them; so that is it which cannot own them as they speak.

The seed of the Woman shall bruise the serpents head, the Scripture saith: but say you it doth not mean as it speaks, that is the Serpent that saith so; Christ through death destroyes him that hath the power of death; and all power in Heaven and Earth is given to him, by whom all was made that was made; but say you the Scripture doth not mean as it speaks; and is not this Scripture? What are those Diviners that shall go mad? Answer you that say the Scripture doth not mean as it speaks; and Christ saith unto his seventy Disciples, and to his twelve Disciples he sent forth, whom he made Ministers, Freely they had received, freely they were to give; the Workman is worthy of his Meat, and a Labourer is worthy of his Hire; so saith the Apostle, Have we not power to eat and to drink? doth not he mean as he speaks here? though he said he would not use it.

But come you Professors and Priests, did the Apostle say that he had power to take *Tithes*, or an hundred or two or three hundred pounds a year, or an Augmentation? you say the Scripture doth not mean as it speaks: But saith he, have not we power to eat? are not you but of the Apostles power who covet mens silver and gold, and covet mens goods, and sue them at the Law if they will not give it you? are not you besides the Apostles power, which saith, Have not we power to eat and to drink?

But what think you of the Apostle? Who saith to the *Corinthians*, We have not used this power, but suffer all things, lest we should hinder the Gospel of Christ; though I preach the Gospel, yet have I nothing to glory of: But necessity is laid on me that I preach the Gospel; yea wo is me if I preach not the Gospel.

The Apostle saith, the Priesthood is changed that had a command to take *Tithes*; the Law is changed by which it was made, the commandment is disannulled. Now you Priests and people that say the Scripture doth not mean as it speaks, have set up another Priesthood to take *Tithes*, and keep people from the plain words the Apostle declared, who meant as he spake.

The Scripture saith, God will make a new covenant with his people, and write his Law in their heart; they shall not need to teach every man his Brother, saying, Know the Lord, for they shall all know him from the greatest to the least: Now you that say, the Scripture doth not mean as it speaks; you may as well say, God doth not mean as he speaks, who doth not intend the things that is spoken by his Prophets which he hath promised: you may as well say so, as say the Scripture doth not mean as it speaks; for the Scripture of Truth came from him; and how came all those Judgements upon the Children of Israel, that transgressed the Law of God, if the Law of God doth not mean as it speaks? and is not the Law of God Scripture? and so many of them came to be overthrown for transgressing



gressing the Righteous Law of God; and how come all the Prophets words to be fulfilled, which the Lord had spoken by them, if the Scriptures do not mean as they speak? and how come the Apostles words to be fulfilled, who used plainness of speech, if they did not mean as they spoke? and if the Prophets and Apostles, and Christ did mean one thing, and speak another thing, how come those things to be fulfilled which they spoke, if another meaning was the thing, and not their words? which is the opinion of all Professors and Priests, of these days, therefore to them is this Catechism.

And Christ bid his Disciples to pray, and often to pray, and shewed them the true fast, and the false fast; and said, he went to his Father to prepare a place for them; but you say he doth not mean as he speaks; he bids all watch without any interpretation; but say you, it doth not mean as it speaks; the Scripture saith he doth, the true Light doth enlighten every man that cometh into the world; but you say, it doth not mean as it speaks, and no man cometh unto the Father but by him, and he is the way, the Truth, and the Life, and the Light of the world; men are to believe in the Light; but you say, it doth not mean as it speaks; so people must believe in your meanings, but not in the Scriptures and Christs words; Christ saith, the Hireling flyeth because he is a Hireling; you say, it doth not mean as it speaks; but is not this fulfilled? The Scripture saith, Abstain from every appearance of evil; but you that say while you be upon Earth, you cannot live without sin; you say, it doth not mean as it speaks, and the Scripture speaks of such as leave the Command of God, and teach for Doctrines their own traditions, doth not this mean as it speaks? You say not; you that say the Scripture doth not mean as it speaks; the Scripture saith, they shall hale such out of the Synagogues as own Christ, and persecute them, and if they kill them, they shall think they do God good service, and scourge them and hale them before Magistrates; but you that say it doth not mean as it speaks, do not you fulfil the saying of them, and act those things upon them that are in the life and power of Christ? he saith again, Love your Enemies; now you that say it doth not mean as it speaks, you do not so, but persecute them that abide in the Doctrine of Christ; so consider what Doctrine, what way and word you are in, and what distraction and confusion you are in, who be in Sects and Opinions; and say, the Scripture doth not mean as it speaks; what stuffe is this you preach up? And whether you are not all besides the life that gave forth Scripture that so Judge? and the Scripture cryeth wo against them that are called of men Master, that stands praying in the Synagogue, which Christ called Serpents and Vipers: Now you that say they do not mean as they speak, are found in the place of them that Christ cryed wo against; the Scripture speaks of such that went in *Cains* way, and *Balaams* way in envy, and love gifts and wages of unrighteousness; and you that say it doth not mean as it speaks, are not you found in these wayes the Scripture speaks of, *Cains*



and *Balaam*; the Scripture speaketh of such as thorow covetousness make merchandize of the people, and thorow fained words deceive the hearts of the people; and such as lived in pleasures that killed the just; now you say, it doth not mean as it speaks; and the Scripture speaks of such as Divine for money, and preach for Hire and money; and this brought the people to be on heapes, and built up *Zion* with blood, and *Jerusalem* with Iniquity; but you that are Hirelings and Divine for money, you say, it doth not mean as it speaks; the Scripture speaks of such as will preach peace to the people, but if men will not put into their mouth, they will prepare a warre against them: It saith that night shall be upon these Teachers, and they shall have no answer from God, but cover their lips: such as prepare warre against them that will not put in their mouths; such say the Scripture doth not mean as it speaks, and the Scripture speaks of such as seek for their gain from their Quarters, and the people spent their money for that which is not bread, and such as bear rule by their means, and such as seek for the fleece, and bear rule by their means, and they that love to have these things, say the Scriptures do not mean as they speak; and now we have found them out and discovered them that say the Scriptures do not mean as they speak, which are in the steps of them that the Scriptures witnessed against; so you that be found in these things that the Prophets witnessed against; he saith, it doth not mean as it speaks; you would have said, they had not spoken unto them that they spoke unto; and had not cryed against those things which they did, neither Christ, nor the Prophets, nor the Apostles; for say you, they did not mean as they spoke: oh shallow, Light, and vain, how are the hands of the mighty grown feeble? and how do his knees knock together? and how doth he stagger up and down? doth not the Babe and the Child see thee and behold it?

And the Scripture saith, Lye not one to another but speak the Truth, that men should not oppress one the other, or defraud one the other; but now you that be in these Actions, say, it doth not mean as it speaks; and the Scripture speaks of such as have flattering lips, and lying tongues, and call to God with their lips, but their heart afar off; now you that be there say, the Scripture doth not mean as it speaks; and the Scripture speaks, that woe is to the Drunkard that destroyes the handy works of God, the Wine hath inflamed them, they get the Pipe and the Harp, and walk in the lusts of the world, and the lusts of the Flesh, such as were lofty and haughty, who were strangers to the life of God the Covenant of promise; but you say, it doth not mean as it speaks? who are found in these Actions?

The Scripture saith, thou shalt not respect Persons, if thou doest, thou committest sin, and art a Transgressor of the Law of God: Let every soul be subject to the Higher power, and the faith of our Lord *Jesus Christ* is held without respect of Persons; but you that say it doth not mean as it speaks, do not you appear to be blind that see not Scripture as they speak?

The Scripture speaks that all men should repent and turn to God,  
and



and believe in *Jesus Christ*, and there is no remission of sins but by him; and he is the Lamb of God that taketh away the sins of the world: but you that say, the Scripture doth not mean as they speak, are you not in the unrepented Estate? & in whom should people believe if the Scripture doth not mean as it speaks? And the Scripture saith, as he is, so are we in this present world, and they that be born of God doth not commit sin; and so some were free from sin.

And *Paul* preached wisdom among them that were perfect; but you say he doth not mean as he speaks, & that none can be so, when the Scripture saith, be perfect as your Heavenly Father is perfect, and stand perfect; and he that is born of God doth not commit sin, neither can he, because the seed of God remaineth in him; and the Scripture speaks of a Remnant that keep the commands of God, and have the Testimony of *Jesus* which the Beast and the Dragon shall make warre against: But you say, the Scripture doth not mean as it speaks; who knows not the seed which keeps the commandments of God? and the Scripture saith, that the promise is to the seed, not of many, but to one; and you say, it doth not mean as it speaks; and the Scripture saith, he that commits sin is the servant of sin, and he that sinneth is of the Devil, and never knew God, and the Children of God are manifest from the Children of the Devil; but you say, the Scripture doth not mean as it speaks, you that are the servants of sin; and you say, they that must open the Scriptures and give the meanings of them must be Learned men, such as have gotten the *Hebrew*, *Greek*, and *Latin*, that say, the Scripture doth not mean as it speaks, when the Scripture saith, *Peter* and *John* were unlearned men, which preached Christ.

The Scripture speaks of a Worship at *Jerusalem* and in this Mountain; and *Jerusalem* is the place where men ought to Worship. And again, the Scripture saith, the hour cometh and now is, when you shall neither at *Jerusalem* nor in the Mountain Worship the Father, for the hour cometh and now is; Mark, now is, (see and ye can hear this word) when, the true Worshipers shall Worship the Father in Spirit and in Truth, for the Father seeketh such to Worship him; and God is a Spirit, and they that Worship him must Worship him in Spirit and in Truth: Are not they that be in the Truth in that which the Devil abode not in? Can any Worship God in the Spirit and in Truth but who be in that? Can any of them who plead for their sin Worship God in Truth? is not sin out of it? is not sin of the Devil which abode not in it? Mark and take notice; are not all the Sects, the opinions, the many wayes among them, that say the Scripture doth not mean as it speaks, are not all they strangers from the life that gave it forth? which say it is of no private interpretation? doth not the Spirit that gave forth Scriptures say, that the Scripture is of no private interpretation? Doth not that Spirit which hath got the words, which is not that Spirit which gave them forth, say, they do not mean as they speak? and is not that Spirit that gives unto them the private In-

terpretations? and are not all they who say they do not mean as they speak, such as be strangers to the life that gave them forth? are not these they that are adulterated? and these are every one several with their meanings, which say they do not mean as they speak; and is not here *Babylon* which is to be spoiled, which they cannot build nor unite together with their meanings of the Scriptures? but every one is falling out and jangling with another that doth not conform to his meaning, that is, as he means; and doth not this make it appear that people are in the folly and in the madness? strangers from the life that leads into unity that was in them that gave forth Scriptures? and is not this it that men are adulterated from the Spirit of God, which the Scriptures were given forth from, so wanting that they cannot joyn and build? and is it not for want of this that the opinions and meanings, every one is giving forth his meaning upon the Scripture that was given forth from the Spirit of God? and is it not for want of this, that there is so much pride & self-conceit among them, that have not that Spirit that gave forth Scriptures? but their meanings reason together, and let self be Judged; were not the *Jews* blind which were strangers from the life of God, which had *Moses* and the Prophets words, and saw not the life Christ when he came, which they saw which spoke forth the words? is not the like cause now with them that count themselves Christians, who stand against the life in our dayes now, and own not the light which enlighteneth every man that cometh into the world, neither Teachers nor people, as the *Jews* did not which had the promise of him that was to come? and will it not be as hard with these that are called absolute Christians to own Christ in Spirit, as it was with the *Jews* which owned not the Light when he came into the world, which held up the Synagogue and Temple, which was a house for prayer, as those do now hold up the house ordained for Papists? (Whether it is better to hold up the Temple, which was the house of prayer, or to hold up the places ordained for Papists?) and have not these now gotten the Form of Christ and the Apostles words, as the *Jews* had gotten the Form of *Moses* and the Prophets words, and were strangers from the Light that doth enlighten every man that cometh into the world, as these are now which call themselves Christians?

And the Scripture saith, Christ is the way, the Truth, and the life; but they that be the Teachers of the world say, the Scriptures do not mean as they speak, and the Scripture saith, there is no name under Heaven by which a man may be saved but the Name of *Jesus*; and you say, the Scriptures do not mean as they speak.

And the Scripture saith, no flesh shall be Justified by the works of the Law, but by faith in *Christ Jesus*; and you say, the Scriptures do not mean as they speak; do you not give Christ the lye, which say, it doth not mean as it speaks, who do not own his words, but make him like your selves? do ye not shew your selves here to be in the *Pharisees* steps? Do not you shew your selves to be like those who make God like themselves,



selves, which do not mean as you speak: is not all this a heap of confusion about Sects, meanings, and opinions of the Scripture, because you say they do not mean as they speak? you cannot own them as they speak, and doth it not shew that you are all strangers from the life that gave forth Scriptures, which life doth own them as they speak, & is the judge of all private interpreters: And do not you give the Apostles the lye, and the Prophets the lye, that say they did not mean as they speak, and so manifest your selves to be of the devil? for the Prophets prophesied of the new covenant, and of the Prophet which God would raise up, whom the people should hear. Now, you that say the Scriptures do not mean they speak, deny this Prophet to be come, and the Apostles that witnessed he was come, and Christ who saith he is come, which whosoever believed in, should not walk in darkness: Now you that say they do not mean as they speak, have manifested your selves what you are, and where you be, and be all judged by the Apostles words, Christs words, and the Prophets words.

Is the priesthood changed that took Tythes, and the Commandment disannulled, and the Ordinances blotted out? yea, The Apostle witnessed against these, *Heb. 7.* If the Apostle did witness against the priesthood that took Tythes (and witnessed the second priesthood,) how is this priesthood since the Apostles that take Tythes? who sets up this? the first which the Apostles witnessed against was set up by God; but when the everlasting priesthood was come, the first was put down, and the second was to reign; but this that hath been since the Apostles, was set up by man, and is to be thrown down; and this is that which stands against the light, which enligheneth every man that cometh into the world; and so they stand against the second priesthood, and against the ministration of death, to be condemned. And the root of Tythes hath been from the Pope since the daies of the Apostles, from that which is out of truth, which with the truth is judged; which witnesseth the second priesthood, and denies this which is not set up by God which takes the tythes now, who witnesseth the second Christ Jesus the unchangeable, which denies all the changeable that are upon the earth, and witnesseth him that was before the world or the earth was, and denies this that came in since the Apostles, that take tythes, and that which was before the Apostles which took tythes; and they witnessed him by whom the world was made, which was before the world was made, and witnessed him who is the glory of the Father, that remains for ever a priest after the order of *Melchisedek*; and they witnessed tythes ceased, which was paid out of the spoyl to *Melchisedek*; for they witnessed the Substance Christ Jesus, the end of likenesses and similitudes, which tythes were paid unto *Melchisedek*, like unto the Son of God, who is come a Priest for ever, an everlasting Priest that changeth not; therefore the priests that took tythes both before the Apostles and after the Apostles is denied.

And all which own the light which Christ hath enlightened them with, they own that which is everlasting, and to you this is the word of the Lord,



Lord, and they that do not own that light that they be enlightened with-  
all, they follow the unchangeable; such priests as take tythes, go from the  
light which they be enlightened withal, and from Christ, so with the light  
are to be condemned.

Priest.

**W**E do affirm that no man shall be perfect in this life, the body of sin not  
put off; this we lay down for Doctrine to all people.

Answer.

Then we do affirm you not to be the Minister of Christ, whose work was for  
the perfecting the Saints, that was the Ministers work; and they said they  
spake wisdom among them that are perfect, and that they were made free from  
sin, Rom. 6. and such we do conclude you to have denyed the work of the Mi-  
nisters of Christ, whose work was for the perfecting of the Saints, and you say  
they shall not come to it, and we do conclude you to have denyed the everlasting  
offering, which hath perfected for ever them that are sanctified, and to make  
the blood of Christ of none effect, which is to take away all sin, which the blood  
of Bulls and Goats could not take away, and they made nothing perfect; but  
the blood of Jesus cleanseth from all sin, and the second Covenant, you make  
that void; for the first Covenant in which stood the Shadows and Types, and  
Figures of the Substance, which made nothing perfect, but was Shadows of good  
things to come, but the better hope Christ the everlasting Covenant, which purg-  
eth away the sin, which changeth the conscience from dead works, which blots  
out the sin and transgression, this is the new Covenant and lasts for ever between  
God and man, which is the peace on the Earth and good will towards men; and  
this is the word of reconciliation, that which reconcileth to God, to you that say men  
should live in sin while they be upon the Earth, and teach, that for the Doctrine, it is  
not the Doctrine of the Apostles, but the Doctrine of Devils, nor the Doctrine of  
Christ.

Priest.

Our original is Hebrew, Greek, and Latin, and we are the Orthodox men.

Answer.

Pilate set Hebrew, Greek, and Latin over Christ, who crucified him,  
and he knew not Christ, he knew not Scriptures when he crucified Christ, and  
set Hebrew, Greek, and Latin over him; and all the Earth was of one Lan-  
guage before Babel; and then God came down and confounded it in many  
Languages; for then the people did imagine to build, that they might not be  
scattered in the Earth; and he that did begin to build Babel was the mighty  
Hunter that came out of Cains stock which is cursed; so God saw the people  
what they were imagining to do, and he came down and confounded their ima-  
ginations, and scattered them up and down the Earth; and Pilate when he had  
crucified Christ the Saviour, he set Hebrew, Greek, and Latin a top of  
him; now this say you, is your Original to open the Scriptures withal; which  
I say, nay; the life is risen which that Original was set a top of, which strains  
you and the pride of your tongues, which life was before the many Languages  
were, which life let see what Pilate that Heathen had set above the life, your  
Original;



Original; now the life is set above your Original, and sees where it ends at Babel; and the life that was with the Father before the world began, lets see where you are all fallen in the Puddle.

Priest.

We are Ministers of the Gospel, that is the four Books; Matthew, Mark, Luke, and John.

Answer.

The power of God is the Gospel, and the Gospel was preached to Abraham before Scripture was written; and the Gospel is the power of God, so you are manifested to be the Ministers of the Letter, for many may have the Letter, the four Books, but deny the Gospel the power of God, so the power of God is the Gospel. Rom. 1.16.  
Gal. 3.8.

Priest.

We have Law and Testimony, yea the Old and new Testament.

Answer.

The Law and the Testimony; the Law is the Light, Prov. 6. and the Testimony of Jesus is the Spirit of Prophecy; now you have the Old, and New Testament, but strangers to the Light, which is Law, and out of the Spirit of Prophecy, which is the Testimony of Jesus, and here you want the thing it self, and have put the Letter for it. Reu. 19.  
10.

Priest.

We are Ministers of the Word and of the Light, and that is the Bible.

Answer.

By the word of God the Heavens was made, and that was before the Bible was written, and the Word upholds all things, and it upholds all things before the Letter was written, and the word is that by which all things are made, which became flesh, and came among you that had the Letter, and was persecuted among you, the Jews and the Chief Priest, and Crucified by Pilate that had your Original Hebrew, Greek, and Latin; and the Ministers of the word call the Letter a Declaration, Luke first; and the Minister of the word says in his Declaration that in the beginning was the word, and the word was God, and Christ was the Light, him by whom the world was made and all things do consist; but he did not say that his Declaration was the word nor the Light, but he saith the word was in the beginning; so you that be Ministers of the Letter, are distinctly Manifest to be Ministers from the word, and not Ministers of the word, but of the Letter, proved by the word of God and Declaration. Col. 1.16,  
17.18.  
Joh. 1.14.  
Luk. 1.1,2.  
Joh. 1.1,3.  
2 Cor. 7.6.

Priest.

We have the Sacraments; we Baptize into the Church and into the Truth: We sprinkle Childrens faces with a little water, which is our Baptism, and this we teach for Doctrine, and we say it is an Ordinance of Christ.

Answer.

Nay that is denied, it is no Ordinance of Christ, Christ never commanded you to sprinkle Infants, nor the Scripture no where speaks of such a Baptisme, but it is your own commandment, and your own precept taught for Doctrine, and

Mat. 15. 8, 9. *and your own tradition of the Fathers, and as for your Sacrament and Church it is contrary to Scripture; it is not the pillar and ground of Truth; it is not the Church in God: and the Scripture of truth doth not speak of the word Sacrament nor sprinkling of Infants, they are works of your own inventing; but as I said before, it is no Ordinance of Christ, but your own doctrine, and is denyed with the Spirit that brings to the Church in God, 1 Thes. 1. and to the baptism of the Spirit in the body.*

Priest.

And we must sing with the Spirit, and sing with understanding, and with grace.

Answer.

Psal. 119. 120. *To sing in the Spirit, in grace and understanding, is not to sing Davids mockings and reproachings, quakings and tremblings, roarings, fastings, and cryings, till his sight grew Dimme; among mockers, and scorers and reproachers, and all sort of people whatever that lives in vanity, and be in the same nature that they were in, that reproached David; now he that gives these conditions of David in mee-ter to such people before mentioned is the understanding himself that is true, and you that take it and sing this State, they sing without the true understanding; now*  
 Rom. 8. 15. *to sing in the Spirit, in grace and understanding, is to sing in that which mortifies and distinguishes conditions, and not to sing and give to sing quakings, roarings, tremblings, and reproaches to wild and heady, rude and brutish people, mockers and scoffers; you are they that deceives the world herein, makes them to believe that they are that which they are not, and you to give them a Psalm, and they to call God to witnes they are not puffed in mind, and have no scornful eye, and they do not exercise themselves in things which be too high; how dare you to be so Impudent to teach the people to lye and blaspheme? how can you say the people are not puffed in mind and they have no scornful eye? and are you so Impudent now that the people must sing this to God, and tell God they are not so? are you not they here that teach people to lye? dare you say your selves in the presence of God that your people are not scornful nor puffed in mind, and they do not exercise themselves in things that be too High for them in the sight of God? dare you iustifie that? if not, how dare you give a Psalm that they shall call God to witnes they are not? what is the Beast and the false Prophet that doth blaspheme God? the Saints shall iudge the world; how can they sing in grace that have turned the grace of God into wantonnes, and walked dispihtfully against the Spirit of grace? now how can any of you say, these sing in grace that turn it in o wantonnes, and walk dispihtfully against it? Now to sing in grace is to sing in that which teacheth the Saints to deny ungodlines and unrighteousnes, and worldly lusts; so they that turn the grace of God into wantonnes, and do dispiht to the Spirit of grace, they sing in the unrighteousnes, and that turns the grace of God into wantonnes; therefore come all to the grace of God, that you may see these things that have appeared to let you see ungodlines, for in that they may sing.*

Priest.

We do conclude that that Light that doth enlighten every man that cometh into the world, to be a natural or a created Light, or natural conscience.

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## Professors Catechisme.

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Answer.

In this you have concluded your selves all to be natural, not perceiving the things of God, for the natural Light is the Sun and the Moon and the Stars, <sup>1 Cor. 2. 14.</sup> a made Light, for he made the Sun, Moon, and the Stars; and the Light was before the Sun, the Moon, and the Stars; the Light was which doth enlighten every man that cometh into the world, and before the conscience was, that may be feared; but the Light was before the conscience was, that may be feared; all things that was made was made by the Light, this shew the true Minister, that came a true Light which doth enlighten every man that cometh into the world; that all men through him might believe; he that doth not believe in <sup>Joh. 1. 8.</sup> the Light is condemned already, so you are of the same mind as the Jews were, which said, is not this the Carpenters Son, who say, is not this a natural Light or natural conscience, or created Light? do not onely say so, but conclude it so; so he that concludeth this is concluded in unbelief, he believes not in it which all are enlightened with; for who believes not in it are with it condemned. <sup>Joh. 3. 19.</sup>

Priest.

We do grant you that the Pharisees took away the Key of knowledge from people which did not believe in the Light that enlightened every man that cometh into the world; but stood in their particular way & look upon the Gentiles to be Heathen, and they were Heathen themselves.

Answer.

So do all you Priests and Teachers on the Earth, that denyeth the Light that enlighteneth every man that cometh into the world, stand in your own particular way, and takes away the Key of knowledge from the people, and calls the <sup>Luk. 11. 52.</sup> Gentiles Heathen; so all you it is concluded that denyeth the Light that every man is enlightened withall, to be them that takes away the Key of Knowledge from people, that they cannot get into the Prophets, Christ nor the Apostles words; but destroyes one another about the meanings of them, and runs into Sects and Opinions on heaps.

Priest.

What use do you make of the Scriptures?

Answer.

They were given forth to be believed in read, and practized; and that man <sup>Mat. 10.</sup> should enjoy the thing it speaks of; but the Scripture was not given to make trade <sup>Isa. 55. 1, 2.</sup> upon, for those were alwayes declared against, in all ages that did so.

Priest.

What if we teach people the Scripture; we have the Form though we be cut of the life that gave it forth; are we to be denyed?

Answer.

Yea, for behold saith Jeremiah, the Lord is against them that use their tongues, <sup>Jer. 23. 31.</sup> which saith, the Lord said when the Lord never spake to them.

Priest.

Christ bid the people hear the Pharisees which were covetous, and whitened Walls and ful of Venome.

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Answer.

Yea, the people was to hear that which was written, for they had Moses and the Prophets, so Christ was made under the Law, which came to fulfil the Prophets and the Law, so they was to do as they said, which was not finished; they was to hear the Law, for Christ was made under it; now when Christ was sacrificed up the Everlasting Offering it was finished; go preach the Gospel to all Nations, saith he; not hear the Pharisees, the Vipers; now you that plead for the Pharisees teaching, you may see what Generation you are of.

Heb. 10.

14.

Mark 16.

15.

Priest.

Yea, but the Apostle saith some teach Christ of envy and strife, some of good will, so the Apostle rejoyced at such; and if we be envious men, men of contention and strife, yet the Apostle rejoyced at such Teachers.

Answer.

Then you must conclude your self to be such as adde affliction to the Apostles bonds, and besides that was a time when but few believed in Christ, so for the spreading Christs Name abroad he suffered envious men, and men of strife to preach Christ in the Synagogues or among the Gentiles; for he that did confess Christ the second Priesthood among them, that were the first Covenant-Priests, and took Tithes, held up Synagogues and Temples, he was in danger to be excommunicated out of the Synagogue; so this was a spreading Christs Name abroad, Envious men, and Covetous men, and men of strife, which had got the Forme of Godlines, but denied the power, the Apostle bids turn away from such, and to shun the occasion of Envious men; and men of strife, from such withdraw thy self, so herein you that be Envious men, and men of strife hath concluded your selves them that must be turned from, and men from such must withdraw themselves, for such their words eat; as a Canker which have the Form of Godliness, but not the power, are to be turned from.

Phil. 1. 16.

2 Tim. 3.

2 Tim. 2.

17.

*With that which comprehends time; the Priests time and glass  
is discovered near its end.*

**W**As there ever such a thing heard or seen that the Prophets of God or Christ, or his Apostles, or the Ministers of Christ did limit themselves to an hour-glass, or were limited to an hour-glass, and that if any did speak to them within their glass they were prisoned? was there ever such a Company of Teachers as there is now in our dayes and age, and some few ages past, among this Generation of Teachers whom a glass limits engageth, whose eyes is turned up to it, and tells people the time is past, and if any speaks within the time of their glass before it be run in their hour, then they send to prison; was it the like in the dayes of the false Apostles? Nay; we read of no such thing; now I charge all the Teachers of the world who teach by a glass and a hour, and are limited and gaged by it, and say their time is past when the glass is run, to answer me, whether or no the Spirit of the Lord did set up the glass to teach by? or whether it doth not limit the Spirit of the Lord the holy one? and whether



whether the Eternal must be limited to set up a Carnal to limit it, and the Carnal say to the Eternal hitherto shalt thou go? or whether or no the Carnal doth not say to the Carnal and Natural, and order it? and whether or no the Carnal, the limit, the glass, the hour be not set up by the Carnal? and so the Carnals limit, and his rule, and his gage, who is not subject to the Law of God, not to the holy one, not to the Spirit of God, but subject to his glass, when its done he hath done; now if the Spirit of the Lord do move any to speak in his time of his glass, who is limited by his glass, and his hour, his time; now he who speaks here who is moved of the Lord, and speaks by his Spirit, saith there he hath spoken in his time, in the Priests time, the Teachers time, before the glass was run; now see you not here how you are? them that limit the holy one, ye are them that quench the Spirit, ye are them that despise the Prophecy in the Sons and in the Daughters, and the Spirit is not to be limited, which they are now come to be guided by, who witness the Lords promise performed; now you that be afraid of your way, who have the hour set, your limit, your glass, the Spirit that is not an observer of time, and a Carnal thing to rule it, to order it, to stop it, to limit it, now where it breaks thorow it is opposed, it opposeth that which is limited, and to that is a terrour, and there the just is in the prison in the particular, and they are them that rise against the just, who are led and guided by the unlimited Spirit of the Lord God, and cast such into prison, such doth where the Spirit is in prison, was there ever such a thing heard or read among all the Prophets in the old time, that the Priests and false Teachers that they taught by a glass, Prophecyed by a glass, and of any Prophecyed or spake before their glass was run, prison them they spake in his time before his glass was run, or before he said his prayer? was there ever such a thing? or did they ever practise such a thing among the false Teachers, false Prophets, or false Apostles? was there ever such a limit among them, that if another spake in their time they were prisoned? Now if you cannot shew one Example among the false in all ages you are found; you may see in the height of wickedness, you have out stripped them all; and do you not believe you are come to your end, and that the day hath made you manifest? was there any true Prophet of God, or Christ, or the Apostles that had an hour-glass in all ages since the world began, that if any did speak to them within their glass or their hour, they caused the said Prophet, Christ or the Apostle did cause the said person that spoke to be taken away to prison; was there ever any such thing? prove it and shew your Example, for we deny it: But the Prophets and Apostles on the contrary did cry quench not the Spirits limit, not the holy one, & Christ did not limit the Spirit; now is it not a shame that the professed Teachers in our days should be covered with a glass, a glass should be his limit, and his gage to gage him; that he should have no more rule over his stop, nor no more rule over his tongue, and have no other Spirit to order him but the glass.

Now he that speaks the word of the Lord knows his time of silence, and knows his time of speaking; but he that is limited not by the Spirit of the Lord, but by his glass, he knows his time to speak by his glass, and he knows his time to be silent by his glass, and his time to prison others, that comes to speak to him in his time, his bound; his glass is his bound; if he that is moved of the Lord speak to him within his bound (his glass) this molestereth the Priest, the Teacher of the world; but saith the Apostle, if any thing be revealed to him that stands by, let the first hold his peace; and saith he, quench not the Spirit: but this setteth the false Spirit in confusion, quencheth it, and stoppeth that, and then it is forced to cry to Magistrates to take them away, and to prison with them, they had spoken in his time before the glass was run; was it ever heard that men should be so blind concerning the very practise of the Letter of the Scripture, and appear so in the perverse way out of it in the foolishness, and blindness; but that which doth discover is Light and make manifest, which hath discovered the end of the world, and the end of things are seen; and what is the order of man in the fall?

Had the Prophets of God, Christ, and the Apostles, a Carnal Bell to gather them together; the Priests of the world, they know their time to speak by the call of a bell, and they know their time how long to speak by a glass, and to fit their matter measurable to their glass. Now all may see who be in the fear of God, that these be them that quench the Spirit of the Lord, and despise Prophecy, and limit the holy one, that prisons the just, and them that holds them up are blind among themselves; but God is the eyes opening of many with his Spirit, which will not quench it, they are afraid to quench it.

FINIS.